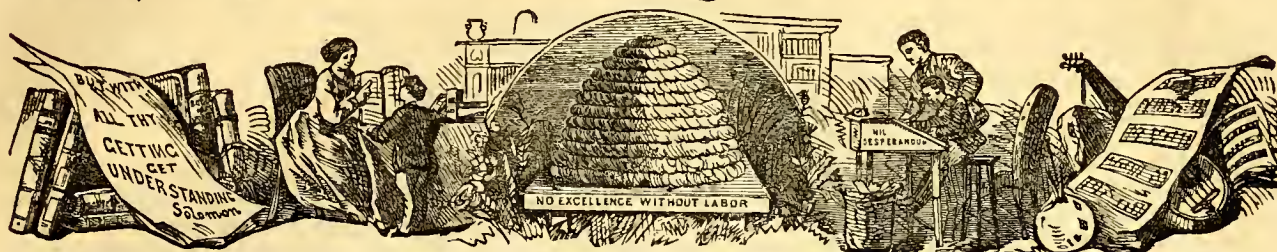


The Juvenile Instructor



VOL 3.

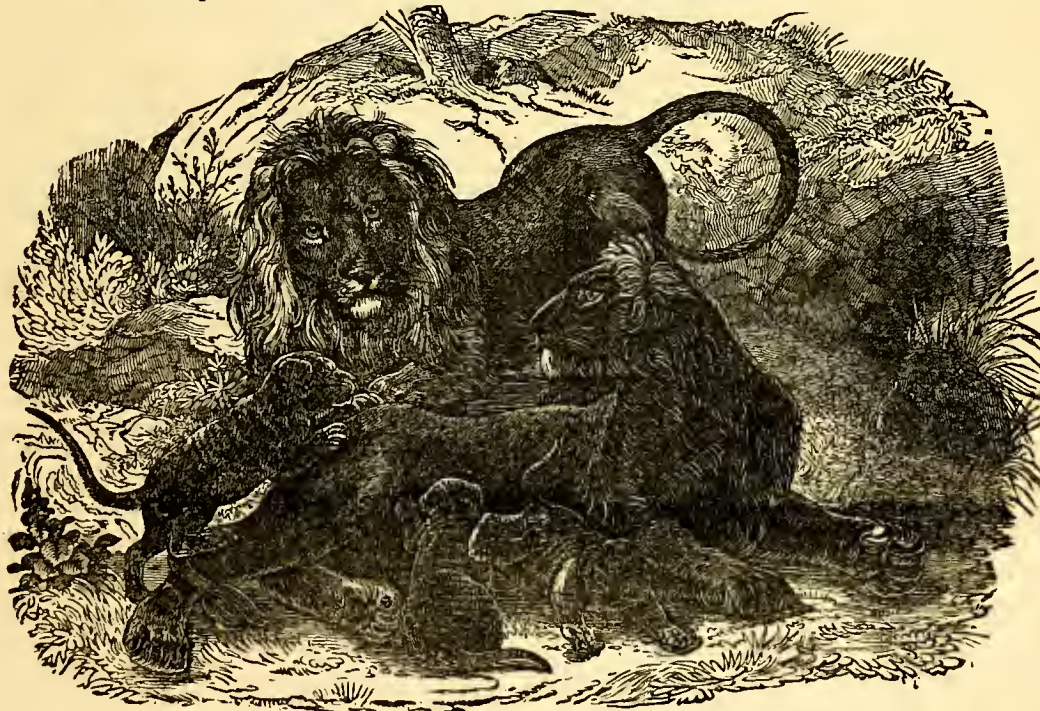
SALT LAKE CITY, SEPTEMBER 15, 1863.

NO. 18.

A FAMILY OF LIONS.

BOYS and girls, did any of you ever see what is called a happy family? Some of you who have been in the big cities of the United States and of England may know what we mean. It is a large cage drawn on wheels containing all kinds of small animals and birds dwelling in peace together. There are cats, rats, dogs, mice, monkeys, owls, sparrows, jackdaws and many others all in one cage. Yet the owl does not touch the mice, the cat purrs lovingly while the sparrows hop about its glossy coat, and the dog blinks quite contentedly as the rats run around within reach of its paws. There are no quarrels or

The Lion is often called the king of beasts. He is supposed to be monarch of all the beasts of the field and forest. His long, beautiful, flowing mane, his terrible roar, his immense strength have all helped to obtain for him this high-sounding title. Yet this monarch of the wilds is nothing more than a giant cat. His eyes, his ears, his teeth, his paws are made just like those of our household friend, pussy. He makes the same use of them also, for he watches his prey in the same patient, still manner that a cat does, and then springs upon it and tears it to pieces with its teeth and claws.



fighting amongst this strange medley, but we cannot tell you how their keeper—who earns his money by showing his pets—manages to tame them, whether it is by kindness or cruelty, by drawing their teeth and cutting their claws, or by feeding them so well that they do not care to eat their usual prey. That is one of the mysteries of his trade, yet it is very strange to see so many animals, who prey upon each other, living together in friendship. Our picture to-day also seems to represent a happy family, but they are all of one species—all lions, still the way the cubs are gamboling, the contented look of the lioness, and the proud bearing of the lion, all seem to say they are a happy family,

The Lion is a very beautiful animal, of a light tawny color, inclining to white near the belly. His length, when full grown, generally approaches eight feet from his nose to the root of his tail. He is principally an inhabitant of the interior wilds of Africa, but is also found, though far less abundantly, in the hotter regions of Asia. In ancient times he dwelt quite largely in Greece, Asia Minor and Palestine; but has long since disappeared from those parts. The Lion is also often mentioned in the Scriptures. You remember how Samson slew one of these beasts, and how another killed the disobedient prophet, yet left the untouched body to be buried by his friends, with his faithful ass standing beside it. The beast fulfilled the word of the

Lord by taking the life of the prophet and then went his way.

Many stories are told of the generosity and magnanimity of the Lion, even in a savage state. We will relate one. Part of a ship's crew once—we do not know exactly when—went on shore, on the west coast of India, for the purpose of cutting wood. One of the company who, led by his curiosity, had strayed a considerable distance from his shipmates, was greatly alarmed on seeing a large lioness walking towards him. His fear was somewhat allayed by her lying down at his feet and first gazing piteously at his face, and then at a tree a short distance off, and afterwards walking towards the tree, yet looking back at him as if she were asking him to follow. At length he ventured, and saw perched in the upper limbs of the tree a great baboon with two lion's cubs in its arms. The sailor, having his axe in his hands, determined to cut down the tree, and soon set about it, the lioness meanwhile watching every movement. As soon as the tree fell she seized the baboon and tore him to pieces, and then turned to her cubs and tenderly licked them. She then went up to the sailor, rubbed her head softly against him, as if to thank him, and then picked up her little ones and carried them into the forest.

Hunting the lion is considered very fine sport by many, but few think it such rare fun when they are hunted by the lion, as is sometimes the case when the unlucky sportsman misses his aim, or only wounds the animal. We once read of a traveler who was journeying across one of the wide, arid plains of South Africa. About the middle of the plain he caught sight of a huge lion. Almost at the same moment the lion saw him. The lion commenced to follow him. When he walked fast, the lion did the same: when he stopped the lion stopped also. The man did not know what to do; it was no use his trying to run, for the lion could run faster than he could. It seemed hopeless for him to try to escape. At last, however, he came to a high cliff; a happy thought struck him; he crouched down behind a large rock, took off his coat and hat, stuck them on a stick he found near by and held them up above his head. No sooner did the lion see the clothes than he crept slyly along, and then made a desperate leap at them, thinking they were the man himself. But his leap cost him his life, for he bounded right over the place where the man lay, and, falling down among the rocks, was killed. Thus the traveler was saved and went on his way rejoicing.

G. R.

THE STORY OF AMERICAN HISTORY.

Selected from Jacob Abbott's Writings.

THE Virginians not being strong enough to drive them away the Dutch colony remained unmolested. It gradually increased in wealth and population, and other settlements were formed at various points along the shores of the river and in the interior of the country. This state of things continued for about fifty years. During all this time the Dutch colony held frequent intercourse with the English colonies to the northward and the southward of them. Sometimes disputes arose in respect to boundaries, or to subjects connected with the traffic with the Indians. These disputes were, however, generally settled by negotiation in an amicable manner.

At last, in the year 1664, which was just about fifty years after the colony was first founded, war broke out between England and Holland, and the English government sent a small squadron of ships and a band of armed men to take possession of New Amsterdam. The expedition sailed up the harbor and landed on the shore of Long Island, near what is now the southern part of Brooklyn.

The English commander sent a summons to the governor of the fort and town, calling upon him to surrender. The people were disposed to yield, for they knew they had not sufficient force to resist the guns of the squadron. The governor, however, declared that he never would yield. He tore up the summons and threw the pieces on the ground. The people of the town, however, were determined not to resist, and they finally compelled the governor to surrender. Indeed, if they had not done so, their town would have been entirely destroyed by the cannonade from the English squadron.

The English, when they took possession, pulled down the Dutch flag from the flag-staff, and put up the English flag in its place. They changed the name of the town too, from New Amsterdam to New York. Thus the colonies on the Hudson River, like all the other colonies of the country, came under the English power.

The northern part of the American coast—that is, the part which forms the shores of New England, was settled by a very different class of men from those that planted the colonies in New York and Virginia. These Southern colonists were generally wild adventurers, who came in hopes of finding gold, or of growing rich by trading with the Indians. Some of them, indeed, seemed to have no other motive than a love of excitement and change. The New England settlers, on the other hand, were sober, sedate and serious-minded men, who came across the ocean to escape from their persecutors, and to find a home for themselves where they and their children could be free.

They were generally Republicans in politics and Puritans in religion. They did not believe in being governed by priests and kings. There were great dissensions and differences in England in those days in respect to these subjects. The kings, though they were the very vilest and most ignoble of men, insisted that their kingdoms were their own, and that all the people who lived in them were their subjects, and were bound to obey them, and to submit to their authority in every thing. The Republicans, on the other hand, believed that the people of any country had the right to make their own laws, and establish and maintain such a government as they pleased.

Then there was also a great deal of difficulty in respect to religion. The Church of England had formed and consolidated itself into a close confederation, with the king at the head, and a great body of archbishops, bishops, and priests banded together under him; and they had ordained a complicated system of religious rites and ceremonies, to which they attempted to compel every one to conform. They honestly thought, no doubt, that every one ought to conform to this system. It was "the Church," they said. "It had been founded by Jesus Christ, and all who refused to submit to it were heretics and infidels."

In the same manner, those who would not submit to the government of the king, but desired to transfer the power into the hands of the people, were rebels and traitors, and ought to be pursued with fire and sword.

These differences of opinion led, in England, to dreadful quarrels. The people formed themselves into parties, some taking one side and some the other. At last the party in favor of the Church and of the king gained the day, and the party of Republicans and Puritans were discomfited and subdued. They were called Puritans in derision, because they said they sought a pure and spiritual religion—one entirely free from what they considered the contaminations of popery.

At last it happened that about the time that Virginia first began to be settled, a company of these men determined to go away from England and find a home in some other part of the world, where they might hope to live in peace. They thought first of Holland, for Holland was at that time itself a republic. They accordingly made arrangements for procuring land there,

and then all went over together. They remained in Holland for more than ten years, but they were not very contented there. They did not understand the language, nor were they accustomed to the habits and usages of the country. At last they conceived the idea of breaking up their settlement in Holland and removing in a body to America.

"In America," said they to themselves, "we can do as we please, and live in peace. Besides, if we go there first and make a settlement, others who think as we do will come from England and join us, and, in process of time, we shall become a great and thriving colony."

So they applied to one of the companies that had been formed for settling America, and obtained leave to go. They received what is called a *patent*, which was a paper authorizing them to land and settle on a certain portion of the coast. They also made an agreement with some merchants of London, by which the merchants were to furnish them with goods and money to trade with the Indians if they should have an opportunity, and they were to divide the profits.

They came over in only one vessel—the *May Flower*—so celebrated in history on account of its having brought the first settlers to New England. The company intended to have had two vessels, for one was not large enough to bring them all. They, in fact, provided another vessel, and a part of their number embarked on board of it; but it sprang a leak, and was obliged to return, and so the *May Flower* came on alone.

It happened, somehow or other, that the captain of the *May Flower* strayed from his way, and instead of landing his company on the part of the coast where they intended to go, he came much further north, and entered Massachusetts Bay. But it was now very late in the season—the last of December—so that the winter was now coming on, and it was beginning to be cold and stormy. The expedition, therefore, concluded to land where they were. But, then, as they were beyond the limits within which they had been authorized to settle by their patent, they perceived that if they were to land there they would be entirely without any government, unless they formed one anew themselves. So they drew up a paper, and formed themselves into a "body politic," as they termed it—that is, a government and nation, and all the company signed it. They did this before they landed.

(To be Continued.)

For the Juvenile Instructor.

ADDRESS ON BEHALF OF SUNDAY SCHOOLS.

Delivered at the Celebration of the 24th of July, 1868, at Payson,
BY ISAIAH M. COOMBS.

I HAVE ever been interested in the cause of Sunday schools, having recognized in them powerful promoters of public morals, as well as of religious culture. The world has evolved many theories, has discovered many truths, and they all belong legitimately to Mormonism. Truth, no difference by whom discovered, or by whom practised, is the property of the Saints. Allow me to say that of all the inventions of the world there is none that can be adopted by this people with more profit, especially to the rising generation, than their *Sabbath school* system, when altered to suit the organization of the Church, and directed and taught by the inspired priesthood of God. Converts are being made to the truth in all parts of the world, and thousands of dollars are expended annually to gather them to these valleys; and we look upon this as a great and noble enterprise, and so indeed it is; but there is a vast field for missionary labor in our very midst the extent and importance of which should not be overlooked or underestimated.

Our own little children, whom God has sent to us pure from the eternal world, though the most noble of all His offspring, and uncontaminated by the evil traditions of the world, when they come to us are ignorant of the gospel—know nothing of the duties they owe to God, to their parents and to the world of mankind at large, and therefore have need to be taught—to have the gospel preached to them and the way of life and peace made plain to their understanding. God has made this responsibility incumbent upon the parents of these little ones in a special revelation to His people, but we know that many of us neglect to perform this duty, and our children, were it not for the instruction they receive outside of the home circle, would grow up as ignorant of these things as the gentiles, whose dark and benighted condition we so much deplore, and for whose enlightenment we spend so much time and means.

In view of these facts it becomes the bounden duty of all who have at heart the development of a pure society on the earth to devise and carry out some means for the moral and religious, as well as physical and intellectual training of the young. Our leaders have wisely adopted the Sunday school system as this means; and have called upon all the Latter-day Saints in all the cities and settlements in Zion to organize and sustain this institution for the good of their children. To bring these schools to the highest degree of perfection, that they may accomplish the greatest amount of good, would not require a hundredth part of the means we annually expend on our foreign immigration, and the results be a thousand times more satisfactory. But I need not use this argument, for, as a people, we do not stop to count the cost when we can see an opening to do good. A judicious outlay of a few dollars in reward cards, books, and other presents, combined with the influence of the leading men in the community, would render our schools so attractive that the wildest and most reckless of our youth would gradually be drawn into their influence, and reclaimed.

As superintendent of the Sunday school in Payson I appeal this day to all classes of the community; both to rulers and to people, to second the efforts of those already engaged in this enterprise, that their labors may be crowned with success. As parents and guardians let us strive to interest ourselves in this matter; for be assured we have the destinies of our children in our own hands, and are accountable to God for the character and habits we allow them to form. Children should never be allowed to choose their own course. This is the exclusive privilege of their parents, and should be exercised in a spirit of love and kindness, and yet with a degree of firmness that will command respect and obedience.

I hail with joy unspeakable, the near approach of the day when Zion will be dotted from east to west, and from north to south, not only with magnificent temples, wherein the aged and middle aged may meet, as *Schools of the Prophets* to be taught in heavenly principles; but also with public institutions of learning, the portals of which will be ever open free for the instruction of our youth in laws, literature, arts, sciences, morals and theology, that they may be early qualified to assume the responsibilities of active life, and be shielded from the temptations that so constantly beset their pathway. When that day comes, idleness, vulgarity, profanity, ignorance and vice of every kind will be swept from the land, and our children will come up around the family altar as tender plants, loved by all for their simplicity, purity, honesty, wisdom and intelligence. God speed that glorious day; and unto this end may He inspire us as parents to do our whole duty to the rising generation in these mountains, that in them and in their rising glory and greatness we may have joy,

Blessed are the merciful: for they shall obtain mercy.

The Juvenile Instructor.

GEORGE Q. CANNON, : EDITOR.

SEPTEMBER 15, 1868.

For the Juvenile Instructor.

Uncle Gregory's Visits.

VISIT XXVIII.

THE LORD WILL PROVIDE.

[CONTINUED.]

WITH grateful hearts papa and his family gazed upon the shores of the land that had been lauded in oration and song as the "home of the brave, the land of the free;" upon whose broad domains the tyrant and the "oppressor of the hireling" could never be found. The pilot came on board, and in a short time they were at anchor. Then the doctors came on board and went through the ship, admiring the cleanliness and good order everywhere manifested, and complimenting the ship's company. They landed in "Castle Garden," a building for the accommodation and protection of immigrants. Here they stopped one night, and the next morning took the cars for St. Joseph. The traveling on these cars was similar to that on the English cars, only they lived in them for several days, making the journey very tedious. When they arrived at St. Joseph, they stayed all day and then took the steamer for Florence, where they arrived in safety. Papa bought a wagon and two yoke of oxen, also a cow; and he and the rest of the Saints were formed into a company to cross the plains.

The company was organized by Elders who were at Florence doing Church business. The officers were a captain, chaplain and clerk. The captain of the company chose a captain for every ten wagons, whose duty it was to see that proper order, guard and care was taken of his company; for they were going to travel through an Indian country. The same wisdom, care and judgment were observed here as at the previous part of the journey, all moving in harmony and peace. When they commenced their journey they had some difficulty in the management of their teams, as some of the cattle were unbroke, and the drivers quite ignorant of driving oxen. But they soon learned, and were able to manage their teams very well. At night they formed the wagons into a corral, inside of which, until they got well started on the plains, they herded their cattle to prevent them from going back.

The following routine is observed by the Saints in the journey over the plains:

About day-break in the morning the whole camp is aroused. Fires are kindled, and preparations are made for breakfast; the bedding is rolled up, and everything is made ready for a start. The chaplain calls for prayers, and all gather together to offer up their thanksgiving to the Giver of every good for His guardian care, and to supplicate His blessing. Then breakfast is despatched, and the utensils are washed and packed away. The cattle are driven up, yoked up, and the wagons roll out. The companies generally travel until noon, then camp, water the oxen, dine, rest and then start again and travel until night, when they camp, get supper and have evening prayers. A camp guard and a herd guard are then detailed. The evenings

on the plains are generally cool and mild, and after supper, groups gather around the camp fires singing, chatting, telling stories and relating jokes, a happy, God-fearing company. When the moon rises and the stars bespangle the heavens, there is no sound heard in camp, save the tramp of the guards as they patrol around the corral. As soon as the gray tinge of morning commences to disperse the darkness the cattle guard is relieved, and before sunrise a full voice is heard crying, "Oh yes! Oh yes! everybody! prepare for an early start." This arouses all from their slumbers, and in a short time all is bustle in the camp. Thus, each day the distance is lessened.

Mary and Ellen soon got used to traveling, and learned to like their oxen and cow. When the herd was driven up in the morning they would point them out, and say, "Look, there are Buck and Bright, and there are Tom and Prince;" these were the names they had given their cattle. As they journeyed on many of the cattle sickened and died. One morning "Tom" was missing; he had died in the night; and now the question arose as to how they were to travel. Papa's means had dwindled so low that he had not sufficient to purchase another ox, and it looked black for them. They could not continue with one yoke of oxen. At this extremity a brother, who traveled behind him, took off one yoke from his wagon, for he had three yoke of oxen, and loaned them one of his oxen. This saint-like action enabled the family to continue their journey, and was another evidence that the Lord would provide.

(Concluded in our next.)

For the Juvenile Instructor.

MANNERS AND CUSTOMS IN INDIA.

IN India, as all Hindoos are compelled to follow the different trades, callings and professions which their forefathers did, it is quite amusing to see how minutely they are divided up.

For example: in the merchant class, each particular portion belonging to any section is allowed to sell a certain list of goods, and no others; and, although they are about as greedy of gain as any people I ever saw, yet they would not sell any articles not on their list if they could gain ever so much by doing so; for, if they did, they would be called upon to forsake their caste, and would be scorned and rejected, and considered as dead by their friends.

The same rule is observed by all the Hindoos, whether they are teachers, writers, mechanics farmers, soldiers, or any other trade, calling or profession.

This is taught by them to their children, who are just as strenuous about their "jaat" as their parents are.

In the houses of the rich, whether natives or Europeans, there is a large crowd of male and female servants.

The head man servant is the *consummah* or steward, who has charge of all the others; and has the authority to hire and dismiss them at his pleasure, and makes them give up to him a small part of their pay every month, for the privilege of serving under him.

He also has charge of his employer's money and valuables, which he takes good care to place in the hands of a money-lender, who allows him interest thereon; and, his Master, whenever he requires money, tells him how much he wants, and it is always forthcoming, as the money-lenders have their tables at the corners of all the principal streets.

If any one were to attempt to keep his money away from his native servants, he would be sure to have it stolen, unless he put it into a banker's hands; not all at once; but, little-by-little, as I was once served, before I was made acquainted with their customs in this respect, where four rupees out of thirty-two were taken from my traveling-sack.

W. WILLES.

For the Juvenile Instructor.

Man and his Varieties,

FROM CAUCASIAN TO NEGRO.

OF the five races before spoken of the Caucasian claims our first attention. In it are included the people of nearly all the nations who have ruled or now rule the world; those who are the foremost in the arts, sciences and civilization. All the other families of men are, as a rule, unequal to them in strength, size, beauty, learning and intelligence. In almost every case where the different races have met on the field of battle; the Caucasians have proved the conquerors. The general traits of the race are that they are usually fair, their faces are oval, their foreheads broad, their hair of various colors and soft and flowing (not woolley like the negroes); they have also various colored eyes—blue, grey, brown, black etc., their noses are generally thin and straight, their mouths small and their chins round. This is the description given of their general appearance by those who have classified the nations under these five heads.



We have, in this number, an engraving of a head that is supposed to exhibit to the fullest extent the beauties of the Caucasian race. It is from an ancient Grecian statue, said to be perfect in form and features, and intended to represent one of their idol gods named Apollo, whom their priests said was the perfection of manly beauty. In our first article we gave the head of a Turk, a good specimen of the Caucasian type of features. In our last number our engraving represented ladies of this race, belonging more particularly to its eastern and southern branches.

To the Caucasian race belong all the people of Europe and their descendants who have emigrated to America, Australia and other parts of the globe, except the Laplanders and Finlanders. Also the Jews, Arabs, Hindoos, Affgans, Syrians and Turks as well as the Assyrians, Babylonians, Medes, Persians, Parthians and Egyptians of older times. From this it will be seen that this division of the human family includes descendants from *all the three sons of Noah*. The Jews, Arabs, Assyrians, and others belonging to the Semetic race—that is the race that has sprung from Sem or Shem. The gentile nations of Europe

descended from Japheth, and the Egyptians, who were the children of Ham.

The next race we shall speak of includes nearly all the inhabitants of Northern and Eastern Asia, among which are the people who inhabit Mongolia, Tartary, Siberia, Japan and China. The Esquimaux also, who inhabit the frozen regions north of this continent are said to belong to this race; as in their looks, habits, language and traditions they approach nearer to the inhabitants of Northern Asia than they do to the Indians who dwell to the south of them. It is supposed they must have crossed from Asia to America at Bering's Straits and traveled gradually eastward to Greenland, as when the race was first discovered by the early Northmen who visited that shore, they had not extended as far east as they do now. It is also supposed that some of the Indians of this continent have crossed these same straits to the coast of Asia nearest to America, as there were a few tribes dwelling in that region who bear a strong resemblance to our friends the Lamanites, in their manners and customs. It is very easy to believe that this interchange of inhabitants has been kept up all the time, when we consider how near the extremities of the two continents are to each other at Bering's Straits. This second great division of the human family is called the Mongolian race.

The people of this race are described as having a squarer head than the Caucasians, flat noses, wide nostrils, projecting cheek bones and a yellowish, dirty-looking skin, the color of which varies considerably in different tribes. They are usually shorter than the other races of mankind. But the most noticeable feature in their appearance is that their eyes are drawn up at the outer corners; that is, they slant downward toward the nose. This is supposed to be caused by their very high cheek bones. In this race are also classed the Laps and Finns of Northern Europe, as also some of the Hungarians. But the Chinese is the best representative of the race as a whole.

Next in order stands the Negro race, the lowest in intelligence and the most barbarous of all the children of men. The race whose intellect is the least developed, whose advancement has been the slowest, and who appear to be the least capable of improvement of all people. The hand of the Lord appears to be heavy upon them, dwarfing them by the side of their fellow men in every thing good and great.

The Negro is described as having a black skin, black, woolly hair, projecting jaws, thick lips, a flat nose and receding skull. He is generally well made and robust; but with very large hands and feet. In fact, he looks as though he had been put in an oven and burnt to a cinder before he was properly finished making. His hair baked crisp, his nose melted to his face, and the color of his eyes run into the whites. Some men look as if they had only been burned brown; but he appears to have gone a stage further, and been cooked until he was quite black. This description will do well enough for the inhabitants of Ashantee, Dahomey, Loango, Congo, Angola, Benguela, and other parts of the west coast of Africa, as well as many of the tribes who dwell in the interior of that continent. But among no race are there greater differences in appearance than amongst the various people classed in this race; for in it are usually included the Kafirs, Hottentots, Bushmen, and the inhabitants of the eastern coast of Africa, as well as the natives of Australia, Van Diemens Land, New Guinea, New Caledonia and some other islands in the Indian and Pacific Oceans.

Next comes the Malayan race who have been thus described. Complexion brown, hair black and abundant, the head slightly narrowed, forehead arched, the face narrower and the features more prominent than those of the negro. They are said to inhabit the peninsula of Malacca in Southern Asia and the greater portion of the Islands in the Indian and Pacific Oceans. The last of the five is the copper colored race who inhabit

this continent and the adjacent islands. We are so well acquainted with their appearance and habits that there is no necessity for describing them here, except to say in this race are included all the nations of this continent from Terra del Fuego to Alaska, except the Esquimaux, who are supposed to be, as we said before, of Asiatic origin and to belong to the Mongolian race.

Into these five races have the learned divided their fellow men; but how these differences commenced, or what are their causes they know but little, we may say nothing.

(To be Continued.)

Biography.

JOSEPH SMITH, THE PROPHET.

ON the 15th of November Joseph gave the public notice that it was impossible for him to fulfill the arduous duties of editor to the *Times and Seasons* any longer. With his other duties he could not do the paper justice, and he appointed Elder John Taylor to the position. He and Elder Wilford Woodruff were associated together as publishers.

On the 9th of December, 1842, Willard Richards, Heber C. Kimball, William Clayton and a number of other brethren started to Springfield, the capital of the State of Illinois, to present testimony to the government that Joseph was in Illinois at the time Boggs was shot. As he was in Illinois at the time he could not be a fugitive from the justice of Missouri. The object of the brethren in making this move was to procure a discharge from Governor Ford, the newly created governor of the State, on Governor Carlin's writ for Joseph's arrest. A petition was presented to Governor Ford to revoke the writ and proclamation of Governor Carlin for his arrest. They also made affidavit that Joseph was in Illinois on the 6th of May, the day when Boggs was said to have been shot. Governor Ford stated, in reply, that he had no doubt but that the writ of Governor Carlin was illegal, but he also doubted his own power to interfere with his acts. However, he submitted the case and all the papers relating thereto to six of the judges of the Supreme Court. They were unanimous in the opinion that the requisition from Missouri was illegal and insufficient to cause Joseph's arrest. They were divided in opinion as to Governor Ford's power to interfere with Governor Carlin's acts. Ford wrote a letter to Joseph informing him of the judges' views, and declining, himself, to interfere in the case. He advised Joseph to have a judicial investigation of his case. If he should conclude to go to Springfield to have the case tried, he said he did not believe there would be any disposition to use violence towards him, for he should feel it his duty to protect him with any necessary amount of force from mob violence. That Joseph might have his case properly tried at Springfield, on the charge of being accessory to the shooting of Lilburn W. Boggs, and of being a fugitive from justice, he was arrested at Nauvoo on the 26th of December. He started for Springfield on the 27th, accompanied by a number of the brethren, and reached there on the

30th. His arrival there caused some excitement, and the spirit of mobocracy was manifested; but it was quelled. A team ran away the day after Joseph arrived and went past the State House, when the hue and cry was raised that "Joe Smith is running away!" This raised a great hubbub, and the House of Representatives adjourned from the State House very suddenly. We relate this to show what a condition men's minds must have been in when such a trifling occurrence could be made the cause of so much excitement.

On January 1st, 1843, Elders O. Hyde and John Taylor preached in the State House, the use of which was tendered to Joseph by the Speaker of the House of Representatives. Most of the members of the Legislature and the various departments of the State were present. In conversation with Judge Stephen A. Douglas, Justin Butterfield, U. S. Attorney for the district of Illinois, and some other prominent men Joseph, in reply to their questions, explained the nature of a prophet:

"If any person were to ask me if I were a Prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a Prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected."

Joseph's case was called up on the 2nd, but the trial was postponed until the 4th. In the meantime Joseph mingled freely with the leading men of the State, many of whom were there at the time. Much curiosity was manifested to "see the Prophet," and to converse with him. Joseph impressed them favorably. His plain, simple and yet powerful and truthful teaching, his affable manners, the kind smile that illuminated his face, his angelic countenance and noble and dignified form and the Spirit of God which rested down upon him, convinced them in spite of themselves, that he was a much-abused, wronged and innocent man. Prejudice began to melt away, and there was a disposition manifested to grant him justice. Governor Ford's remarks explain the feeling that had prevailed and also the change that Joseph's appearance and conversation made on the minds of those with whom he met. He said, "Well, from reports, we had reason to think that the Mormons were a peculiar people, different from other people, having horns or something of the kind; but I find they look like other people; indeed, I think Mr. Smith a very good looking man."

At nine o'clock a.m. on Wednesday, January 4th, 1843, the court was opened, Judge Pope on the bench. He had ten ladies by his side, the first time, the marshal of the district said, during his administration, that ladies had attended court on a trial.

Josiah Lamborn, attorney-general of the State of Illinois, in opening the case for the State was not severe. He said little more, apparently, than his relation to the case demanded. Joseph's lawyers wanted to read, in evidence, affidavits of several persons, showing conclusively that he was at Nauvoo on the whole of the 6th and 7th days of May, 1842, and on the evenings of those days was more than three hundred miles distant from Jackson county, Missouri, where it was alleged that Boggs was shot; and that he had not been in the State of Missouri at any time between the 10th day of February and the 1st day of July, 1842. Mr. Lamborn objected to the reading of these affidavits; but the court decided that they should be read.

B. S. Edwards, Esq., opened the defense for Joseph in an animated speech, and made some very pathetic allusions to the

For the Juvenile Instructor.

Chemistry of Common Things.

FOOD.

sufferings of the Saints in Missouri. He was followed by Mr. Butterfield. He managed the case very judiciously and his plea was a powerful one. He showed that Governor Reynolds of Missouri had subscribed to a lie in his demand for Joseph, and that Governor Carlin would not have given up his dog on such a requisition. He said that such an attempt struck at all the liberty of the institutions of the country. What was Joseph's fate that day might be their fate the next day. It was a matter of history that Joseph and his people had been murdered or driven from the State of Missouri. If he were to go there, it would be only to be murdered, and he had better be sent to the gallows. He was an innocent and unoffending man, and if there was any difference between him and other men, it was that this people believe in prophecy and others do not.

The court room was crowded during the trial; the utmost good order and good feelings prevailed, and much prejudice was allayed. The court adjourned till the next day at nine o'clock, for the making up of its opinion. In the afternoon Mr. Prentiss, the marshal of the district, sent his carriage to carry Joseph to his house. A number of the leading men were there and took supper with him. The next day a bevy of ladies accompanied Judge Pope to the court-room to give his decision. The place was crowded with spectators, and Joseph was the observed of every body. The Judge reviewed the case at considerable length. He passed some very severe strictures on the action of the different governors and officers in Joseph's case.

Joseph was discharged. Another instance had happened, in which after suffering contumely and abuse, and being persecuted and dogged and almost harassed out of his life, nothing could be proved against him. He stood an innocent man in the face of the world and before his enemies, who had not the power to sustain any of their cruel charges. You would think they would have been disgusted with themselves after this and have stopped their persecution of him. Not they; they had the spirit of their father, the devil, who was a liar and murderer from the beginning, and nothing would satisfy them but his blood. That they thirsted for, and that they were resolved to have, if they could get it.

Joseph had ample opportunities of conversing with the judge, the lawyers, and various officers, and he talked freely to them about religion. The day will come, if it has not already with some of them, when they will think of what he said, and the testimonies which he bore to them, and they will be filled with sorrow that they did not believe his testimony and obey the truth which he taught. There were many distinguished men in Springfield, from whom he received invitations to visit them; but time did not permit him to do so. On December 7th he started for Nauvoo. The weather was cold and disagreeable, making the travel tedious. There were no railroads in that country in those days, and all traveling had to be done on horseback or in carriages or wagons. He and his company crossed the Illinois river on the ice. They reached Nauvoo on the 10th. It was a time of jubilee when Joseph returned safe once more to his home and the Saints, and the people rejoiced as none but those could who have suffered so severely from the hands of their enemies. A day of humiliation, fasting, praise, prayer and thanksgiving was appointed for the Saints on the 17th of January. Meetings were held in various parts of the city which were well attended.

A plate of apples was passed round to a group of children. There was a fine red apple at the top, which a little girl took. "How greedy you are!" said her next neighbor, "to take the largest. I meant to take that myself."

MUCH attention is now being paid to this subject; men of scientific knowledge are enabled to make known, through the press, information which a few years ago could not have been obtained. In large cities, such as London and New York, museums are formed, in which specimens of the food used by different races of men are exhibited, and their value as food clearly shown. If the young student could only visit such a place, he would not only be enabled to learn more respecting the nature of these things which are used to build up the body, but he would see how much importance is attached to the subject of dietetics, or the principle for regulating food. We have seen that in drinking, men are not always guided by correct principles; it is so also with eating. Thirst should be the guide in relation to drinking, and it would be if water alone was used. Appetite would also be a correct guide in regard to eating, if appetite had not become depraved by habit.

Man is, however, differently constituted to the lower animals in some respects; he is possessed of reasoning powers; and, although he is just as dependent for existence upon that which he eats and drinks, as the meanest of the creations are, he has to use that intelligence he possesses in regulating his diet, or else suffer in consequence of neglect. The lower animals, in a state of nature, are guided in this respect by what we call instinct—an intuitive knowledge which man has lost to a great extent, by want of use. There are no excesses with these lower creatures unless they are educated by man. The hog, in a free wild state, is altogether different in his habits to the hog of our cities, as regards gluttony. The camel drinks excessively of water before journeying over the desert, but a special provision is made for this in his structure; proper places are found in this animal to store this necessary fluid for a time of scarcity; even the hump of that animal is a depository of food for its sustenance when traveling over countries where vegetation is scarcely seen. Many of the lower animals hide away food which is not required, and, when left to themselves, do not indulge to excess.

It is, however, quite right to have food prepared properly and made nice; but, after all, the object of eating ought not to be lost sight of; which is to replace the parts which have been worn out and removed from the system. The greatest temperance should be observed in relation to eating, for too much food taken into the stomach *does harm*, and, if persisted in, produces disease. Besides, it is a waste of that which the Lord supplies to sustain life, and defeats the object of taking food, which is to prolong life.

Not only should a proper quantity be used, but the quality also is of importance, for, unless we take the proper kind of food the body suffers. One of the popular writers upon this subject compares the body to a stove and the food to fuel; the comparison is good, but some food contains small supplies of fuel compared with other food; some contains too much. Again, not only do we require fuel, but material to make bone and sinew, nerve and muscle.

Now, although we may be young in years, we may easily obtain correct knowledge upon these things, and, by living more in accordance with the laws of our being, we may live longer, be happier, because healthier, and obtain greater strength because we shall know the source of strength; for as

our leaders have often told us "everything is dependent on natural principles."

In these mountains the habits of the people are so simple, compared with those of the old cities of the world, that persons are seldom, perhaps never, seen with the lips pale and colorless where the bright ruby red should be seen. A blanched, sickly-looking lip betrays the absence of iron from the blood. The brilliant, red color of the blood is owing to the presence of that metal. The quantity is small, not a quarter of an ounce exists in the blood of a heavy man, but it has to be there to form healthy blood; and it must be supplied in the food. Look at that young child suffering from toothache; examine the tooth; it is decayed. The enamel of the tooth has flint in its composition which makes it so hard and smooth; unless we take food which contains flint (silica,) the enamel cannot be replaced; the tooth decays and the nerve is exposed; this causes the toothache. Children, in large cities, may be seen with limbs distorted, the legs bowed, unable to carry the weight of the body, and the back crooked because of the weakness of the spine (the back bone.) The bones, to make them strong, require lime in them and phosphorous which can only be supplied by the blood.

Although the principal part of the body is made up of the four elements of which all organized bodies are made, viz., Oxygen, Hydrogen, Nitrogen and Carbon, there are a few others which enter into its composition. We have seen that more than three fourths of the body is water, that is, Oxygen and Hydrogen. Fat is composed of these two elements with the addition of Carbon. Gelatine (skin consists principally of this substance,) Albumen (the white of an egg is an example of this substance,) and fibrin (the substance of the muscle is made up of fibrin chiefly,) are composed of nitrogen in addition. Water—oxygen and hydrogen. Fat—oxygen, hydrogen and carbon. Gelatine, albumen and fibrin—oxygen, hydrogen, carbon and nitrogen.

BETH.

For the Juvenile Instructor.

CHARADE.

BY O. F. WHITNEY.

I am composed of 9 letters
My 3, 6, 7, is a heavy weight.
My 1, 8, 5, is an animal.
My 1, 2, 3, is a nickname.
My 7, 9, 1, is a short sleep.
My 4, 7, 3, is a small insect.
My whole is a country on this Western Continent.

THE LITTLE DRAWER.—"Where did you get your orderly habits?" I asked of a lady who never had to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "mother gave me a little drawer to put my clothes in. 'Make it your business, my dear child, she said, to keep that drawer neat and tidy. Let me never find it in disorder.'

"Once she sent for me to come home from a party of little girls, in order to put away a pair of stockings carelessly left on the floor, and I used sometimes to think mother was hard on me; but now I see I owe my good habits to the care I was made to take of that little drawer when I was four years old."

You see how early habits are formed. It is never too late to begin a new one.—*Selected.*

EVIL companions are like tobacco smoke; you cannot be long in their presence without carrying away some taint.

Original Poetry.

OUR SUNDAY SCHOOL.

WRITTEN FOR THE 20TH WARD ANNIVERSARY.

Tune, "The days we went a Gipsying."

In the days we had no Sunday school, a long time ago,
We spent our Sabbaths carelessly, and broke the sacred law,
We our religion did not prize, nor knew we much of God,
Or hardly cared to know why we were dwellers on earth's sod,
Or hardly cared to know why we were dwellers on earth's sod,
And thus we wasted precious hours, without a thought to bow,
To God above in Sunday schools, a long time ago!

But now we feel that we are blessed, for happy we can meet,
By thousands all through Utah's vales, and glad our Sabbaths greet,

For Father hath inspired his Saints to organize their youth,
And gather them where they can hear and read the words of Truth.

And gather them where they can hear and read the words of Truth.

We feel that we have much improved, though more we hope to know,

By coming here to Sunday school, though 'tis not long ago.

Whene'er, or where, we bow the knee and call upon the Lord,
We fervent ask that he would bless the teachers of our Ward,
With all who in the "Church of Christ," have e'er baptized been
From Brigham to the latest one who hath the water seen;
From Brigham to the latest one who hath the water seen;
That they may faithful be and true, to duty here below
And feel that Sabbath schools have changed the past—the long ago.

And when our parents pass away to realms beyond the skies,
A mighty host shall spring to fill the places they now prize,
To glad bear off the kingdom in the glorious "latter days,"
To step to time as God works out His plan through wisdom's ways.

To step to time as God works out His plan through wisdom's ways.

By countless myriads through the land shall Israel spread and grow,

And congregate in Sabbath schools more wise than long ago.
N.

If you should see a man digging in a snow drift with the expectation of finding a valuable ore, or planting seed on the rolling billows, you would say at once that he was beside himself. But in what respect does this man differ from you while you sow the seed of idleness and dissipation in your youth, and expect the fruits of age will be a good constitution, elevated affections and holy principles.

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